

Ethics of the Numinous

Race in the philosophy of the ONA may be important to the initiate and the new External Adept but these abstractions are abandoned after they serve their purpose. That purpose being one tool during the heretical phase in which the device of evils is then de-energised. [1] It is the initiate who creates duality in ethical forms after which such duality is then dissolved. This heretical view is not fixed but dependent on the time period and society in which one lives at the time.

(ii) Theory of ethics.

What is good is what is honourable in personal and kindred terms, with such honour - defined by 'the code of kindred honour' - being regarded as more valuable, of a higher ethical value, than personal desires and the causal life of an individual. Such kindred honour is regarded as one means to an acausal existence after mortal death.

This honour demands that an individual is judged by - is distinguished by - their conduct, their behaviour, meaning no distinction is made in respect of, or on the basis of, gender, ethnicity, sexual preference, social status, place of birth, or occupation.

Mundanes are defined as those who lack the quality - the *arête* - of personal and kindred honour, and can therefore be treated as a resource, or encouraged to change, to reform themselves, by following the ONA way.

qv. An Epistemology - Dark Arts and a Life of Sorcery

Reichsfolk [2] is a movement in the ONA for its own interpretation of Facism which it terms National-Socialism for either heretical or self-interpretational purposes. An introduction to Reichsfolk states that

Reichsfolk is a social, educational, cultural, and spiritual, movement based upon and dedicated to disseminating the noble principles of ethical, non-racist, National-Socialism which are honour, reason, fairness, loyalty, duty to one's own folk and to Nature, and respect for and understanding of other cultures and other ways of life.

Later in the same MS it is explained that

The essence of our distinct Reichsfolk ethos is manifest in: (1) the acceptance of and the further cultivation of human diversity by noble and reasonable means, and which means include the establishment of clans and tribes; and (2) in the ethical principle of personal honour, which implies that we as individuals should act in a cultured, a civilized, way and thus should have or strive to cultivate self-control, that we possess manners, and that we treat others fairly, in accordance with our code of honour.

The Reichsfolk ethos contains a system of ethics [3] which is a re-phrasing of the ethics of the ONA.

A man or woman of honour treats others courteously, regardless of their culture, religion, status, origins, and ethnicity

This is re-presented in the idea of *καλὸς κἀγαθός* mentioned many times by Anton Long et al. This idea of *καλὸς κἀγαθός* is defined by Werner Jaeger as the chivalrous ideal of the complete human personality, harmonious in mind and body, foursquare in battle and speech, song and action. [4]

What is important to the ONA, in terms of ethics, is whether one follows the way of the new aeon and not abstractions such as good or bad placed onto ethnicity or status. The law of the new aeon includes those ideas and such an ethos as:

- (i) The nexible, i.e. causal and acausal
- (ii) The understanding of abstractions and practical application of their use instead of harmful dogma for the sake of tradition
- (iii) The theory and application of *πάθει μάθος* and *καλὸς κἀγαθός*
- (iv) The understanding of and non-resistance to personal and aeonic wyrd
- (v) Varying expressions of this ethos in forms which may differ greatly

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- [1] Corpus Hermeticum tractate I, translation by G. R. S. Mead
- [2] An Introduction to Reichsfolk
- [3] Reichsfolk Code of Honour
- [4] *Paideia, The Ideals of Greek Culture*. Translated by Gilbert Highet, 1945 ev